

CARMEL CLARION



OCDS NEWSLETTER
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VOLUME VIII, NO. 4

October - December, 1992

JESUS CHRIST Gift and Way to Fulfillment

Reflections of Fr. Camilo Maccise, Superior General, OCD, at the conclusion of the 4th Centenary of the death of St. John of the Cross.

Dear Brothers and Sisters of our Carmelite Family,

On concluding this grace-filled year commemorating the 4th Centenary of the death of our Father Saint John of the Cross, and his life-giving teaching in our religious family and in the Church, I felt the need to communicate personally with you by letter. I hope to gather together the fruits of the centenary and turn them into beginnings or continuation of creativity, as we work to renew and presence [sic] ourselves in the world of today, each time defining our charism more precisely.

In this far-reaching and critical hour of renewal and never-ending search, in the midst of the transgressions and infidelities of each day, we have been called to examine ourselves, especially against what is essential and authentic, what is sound and lasting, what is the Word of God. This Word became flesh in Jesus of Nazareth. Our identity as Christians and Carmelite religious, begins and ends with the question of Jesus. It ends without ending, for he is a profound mystery not to be fathomed by a mere human being. He is ever a new experience for the ecclesial community, which gathers and conserves within itself, its centuries old living experience of Jesus. For us he is the center around which our life pivots, the enrichment of our history. He is "the profound truth concerning God," (DV 2) sent to "tell us about the close friendship of God," (DV 4) in order to reveal us fully to our own selves, to uncover for us "the sublimity to which God calls each person." (GS 22)

Jesus is God with a human face, the one God who redeems, saves and sets free. He has made possible that divine relationship which constitutes us into a family of brothers and sisters. Our true worth is to be found in Jesus, for he is the one truly free man who sets us free. He is the new Adam of renewed humanity called to the boundless vocation

to be God-like. Boundless in excess, because it is poured out by God himself, "who loves us and grants abundant favors, not out of any self-interest, but solely for our own welfare." (LF 3,6)

The thinking and experience of our Holy Father St John of the Cross situates us in this center, source and goal, Jesus of Nazareth, in whom God has revealed everything to us, exhausting "the possibilities of expressing Faith." (2 Asc 22,7) The Saint, "the well-defined image of an authentic Carmelite," (OCD Decrees, 1968, n. 13) offers us in his writings, together with those of our Holy Mother, the "expression and form of our vocation, in a way that is spiritual and vital rather than being juridical. (Ibid 10)

Darkness Cried
With Broken Eyes;
"How Desolate my Pain!"
Faith Replied
With Blinded Eyes;
"Pain Is Not In Vain!"
Seeing Died
With Love Filled Eyes
Yet Vision Still Remained!
Then The Night
Became The Light!

-Eleanor Damian, Aspirant

The approach and perspective of St John in exploring the mystery of Jesus - and for that matter, our own human mystery - takes as its point of departure the Father's plan "expressed" and carried out in and by the son of the Virgin Mary, Jesus of Nazareth, God-with-us.

In this letter of greeting, I am looking to explain only certain aspects of the Christological experience of our Holy Father, set down in his writings with all the trembling reaction of a joy coming from first-hand experience, and the inadequacy of human language. They are points that take us to the center of the Gospel, and therefore to the very heart of our life face to face with the Word of God, who comes to us in the signs of the times. This stimulates us to continue the reflection that

Pope John Paul II urges of us in his Apostolic Letter *Maestro en la fe* (Master in the Faith).

Penetrating the mystery of Jesus in time of crisis

Times of crisis are times of judging and of purification. In them it is necessary to take decisions, tackle new ways. Signed as they are by the Cross, they are moments of grace, helping us to mature in Faith and go beyond set ideas. They help us to destroy those ideas and images of God that had an effect on us solely because they were known by hearsay (cf. James 4 2,5). Our era, noted for its rapid and profound change, has placed us in a crisis situation. The doctrine and experience of St John teach us that we should not pay attention to such insubstantial things, if we wish to live in a renewed way our experience of Jesus, Son of God. The crisis itself is a door opening into the unfathomable mystery that is Jesus.

In the confined and gloomy prison of Toledo, the poet-mystic immersed himself in the dazzling spaciousness of the mystery of the triune God. He listens to and writes down for us the words of immense delight that the Father says to the Son – words that nobody, except the Son, completely understands and enjoys:

"You are the splendor of my splendor,
You true vision of my wisdom,
Shaping certain of my substance,
You so surely my delighting." (R 2)

"The Word, the name Son, was given,
The Origin, was his birthing,
Who eternally conceived him,
Continuing his conceiving,
Always giving him his substance.
It always was his possessing." (R 1)

The Father was well pleased with the Son, and there "he pastures", taking his rest, "communicating his essence totally, at mid-day, which is eternity, where he fathered him and is ever fathering him." (SC 1,5)

A communion of substance, essence, glory and love: "Oh the torrent that gushes from this fountain rushes, so well I know, fulsome its all powerful brushes." (The Poem *La Fonte*. –Song of the soul that rejoices in knowing God through Faith.) In Jesus of Nazareth, this Word born of the Virgin Mary, the Father gives himself in the tangibility of a child, and through Him, he communicates himself to us in a self-giving that is "prolonged", and in which we share.

In the *Romance on the prologue of St John's*

Gospel, from the gloom of his prison, St John discovers the designs of God for humanity:

"A bride would I give you
My Son, who would love you,
For your love would merit
She share our own company,
To break bread at table,
The portion I eat there." (R 3)
"My very own love for you,
There, in his heart I place." (R 2)

To pay attention to Jesus as the last Word of the Father

In penetrating essentially into the mystery of Christ, St John was led to propose as an important directive for christian living, "to fix one's eyes totally on Christ," (2 Asc 22,5) to turn to Him in order to learn the definitive revelation of the Father: "There is nothing left for the Father to say, for in giving as he did to us his one and only Word – there is no other – he related everything to us, once only, in this one Word." (2 Asc 22,3) In Jesus, God has said everything to us. "He has remained, as it were, mute, and has nothing more to say because what he spoke before, piecemeal, to the prophets has now been expressed totally in giving us the All who is his Son." (2 Asc 22,4)

In Jesus, the Word of the Father, we can find the reply to the human questioning of today, so that with faith we can answer, "Look to him become human, and in him you will find out more than you can think of." (2 Asc 22,6) For St John of the Cross the knowledge of Christ includes following him with all its consequences, bearing witness and the questioning of facts that divide us from him, who is the way, the truth and the life. (Jn 14,6)

Knowledge of Jesus begins when we listen to him, convinced that in giving us his Son, "his one and only Word," God has already given us everything. It is inappropriate now to seek the path of God and his will through other means, such as special revelations or extraordinary communications, so highly prized and sought after today.

God has communicated everything and has given everything in the warm and palpable reality of our human condition, "giving him to us to be our brother, companion, teacher, ransom and reward." (2 Asc 22,5)

This has important consequences for us in the matter of our Christian and religious conduct, and the nurturing of the fundamental attitudes required of followers of Christ. From this point of view, to

listen to Jesus in order to follow him, requires a return to the biblical sources. Most special of all are the Gospels in which are handed over to us his life and message, his deeds and his words. Not to know Scripture, would be not to know Christ the Word of the Father, light of the world. (Cf DV 25)

It is necessary to read the Bible with our own life in mind. In this way we will clearly discern the world about us as it really is – corresponding or not to God’s plan which is one of liberty, fraternity and solidarity.

Would that the lament of St John of the Cross in asserting that Christ “is very little known by those who claim to be his friends,” (2 Asc 7,12) cause us to examine ourselves, and have us return to Jesus so that we may listen to the definitive revelation of the Father in Him. Thus we will be able to contemplate him as he lived on earth, conform our lives to his, and “to conduct ourselves in everything as he would.” (1 Asc 13,3)

From Jesus we learn to grasp what human dignity is and to defend it

The doctrine of Saint John on the grandeur and dignity of mankind, has Christological foundations. Our Saint in his Prayer of a soul taken with love prays thus:

“You will not take from me, my God, what you once gave me in your only son Jesus Christ. In him you give me all that I desire.” (S 26) This gift matches a plan of the Father realized in Christ. At the moment of the Incarnation of his Son he “lifted up” human nature, and by this all creatures, to the “radiance” of the Only-begotten. (SC 5,4) Jesus Christ – the Way, is the mystery of love, in a double, converging movement: stooping down – descent, and raising up – ascent: “in order that God become man, and man become God.” (R 4,11)

Saint John of the Cross sings of this stooping down of the Son of God, and the raising up of human nature:



“When true love would seek to stay true

A single law is required,
That always there be a likeness

“Twixt lover and the beloved.” (R 7,4-5)

“So that there would be this likeness,

Them, he resembled, in all things.” (R 4,10)

In these verses is condensed all the truth, the ineffable truth of the Incarnation, as well as the grace that urges the believer to enter into this event, to identify closely with this nature, “fallen” yet “redeemed”, “violated” yet “taken in marriage.” (SC 23)

The Mystical Doctor describes this raising up of human nature rather boldly: “The love God has for his creatures is not less than the love he has for himself.” (SC 32,6) He adds that the one and only thing God seeks with desire in his relationship

with us is “to make us equal to him.” (SC 28,1) These expressions of Saint John are not just abstract formulas, not even an exaggerated way of putting into words a personal experience that communicates an immense longing. They are, simply, statements of belief centered on Christ, and for the same reason, public affirmation of the anthropological truth, of what is the essential meaning of being called to be human: “the only creature on earth that God has wanted for its own sake,” (GS 24) “called to communion with God...as soon as he comes into being.” (GS 19) This, in fact, is our unique vocation: “called to one and the same destiny, which is divine.” It is really possible for everyone, at all times. (GS 22)

This doctrine of Saint John on the greatness and dignity of the human person, created for God and redeemed by his Son Jesus, fills out and helps to deepen in every way, those unsuspected avenues which open out for those who have been created in the image and likeness of God.

Putting into focus the reality of the world and its history from the vantage point of the summit of this mountain, where there is no longer any path, “since for the just person there is no law,” Saint

John seeks to claim the attention of everyone. He wishes them to form their standpoints from this point of view of fulfillment, so that they are able to put material things into proper perspective, and so enter into the plan God has for themselves and other people, with God himself:

"O souls, created for these grandeurs and called to them! What are you doing? How are you spending your time? Your aims are base and your possessions miseries! O wretched blindness of your eyes! You are blind to so brilliant a light and deaf to such loud voices, because you fail to discern that insofar as you seek eminence and glory you remain miserable, base, ignorant, and unworthy of so many blessings! (SC 39,7)

Becoming aware of this human dignity ought to make us value it in ourselves and in others. We should be ready, in the light of the Gospel, to condemn every devaluing or abuse of persons or their rights, to promote and respect their dignity. Saint John of the Cross helps us to go far beyond a mere human advancement in coming to terms with one another. He unfolds a broader horizon, by which we can go to the source of the grandeur of man and woman, made in the image of God, and called by him to divinization of being, in Christ. This enables us to transform what may have been a mere human compassion into something that compels us to be involved, and this becomes a spiritual experience.

At the same time, the Mystical Doctor, in reflecting on his experience, throws light on social alternatives that are more humane, and based on the fundamental value of the person, rather than the insatiable thirst for power, knowledge and possessions.

To be committed to the new evangelization means undertaking to re-read, both personally and as a community, the experience and doctrine of our Holy Father [St John] concerning the origins and consequences of the grandeur and dignity of the human person.

Following Jesus on the way of the Cross

To set one's eyes on Jesus, following in his footsteps is a gift from God. The starting point of this following of Jesus begins with the invitation he makes to the believer to run his path, "becoming like him, imitating his life, actions, and virtues, and the form of his nakedness and purity of spirit." (S Prologue) This never comes about except by means of the Cross, which both purifies and identifies us with Christ.

His day-to-day, historical existence defines him

as God-with-us, the Crucified, the man who did not belong to himself, appearing to the believer as "the way to humanization." He who "is indeed the living image of God," (3 Asc 36,3) "knowing so well his Father's will," (3 Asc 44,4) becomes flesh of our flesh, the way to our fulfillment.

Because the following of Christ, and the person of Christ, are so central to the thought of St John, the saint is moved to stress continually in his writings the necessity of following him "even to Calvary and the tomb." (S 175. Other Counsels 7)

This following of Jesus is not brought about by a suffocating and equivocating moralizing. St. John of the Cross criticises this type of moralizing for being shallow and not going far enough, thus disregarding any in-depth purification. He writes, "The ignorance of some is extremely lamentable; they burden themselves with extraordinary penances and many other exercises, thinking these are sufficient for the attainment of union with the divine wisdom. But these practices are insufficient if a person does not diligently strive to deny his appetites." (1 Asc 8,4) He returns to this point in the much more significant context of presenting the teaching and the person of Jesus, in order to give a basis and a justification to the way of following Jesus that he proposes. There are spiritual person, he writes, "of the opinion that any kind of withdrawal from the world or reformation of life suffices. Some are content with a certain degree of virtue, perseverance in prayer, and mortification..." (2 Asc 7,5)

Faced with this, and seeking rather to find a firm basis on which to nourish and give value to all these "practices", St John puts forward his own understanding of "the way of the Cross of Christ the bridegroom," which is "spiritual nakedness" (SC 3,5) – true self-denial..., through surrender of self both to suffering for Christ and to annihilation in all things." (2 Asc 7,8) This is the Paschal Night, not to be put in a corner of one's life or events. It is lived with determination in order to put into effect what the Father revealed to us in his Son, who shouldered his cross of evangelical self-denial. A person is transformed into the likeness of Jesus, "this God of ours, humbled and crucified." (L 23) As St John writes, "I should not consider any spirituality worthwhile that would walk in sweetness and ease and run from the imitation of Christ. (2 Asc 7,8)

In the light of the doctrine of St John of the Cross, we take into our consideration Jesus, faithful to his Father's plan, and to the proclamation of the Kingdom. He points us in the right direction so that we are enabled to follow him in the here and now of our personal lives as believers, lives committed to

the new evangelization, and bound up with the cross and suffering as a source of life and resurrection. To walk in his footsteps, faithful to Jesus-our-way, demands a self-denial that determines us "to decidedly want to find and endure trial in all things for God." (2 Asc 7,7)

To pass with Jesus from slavery to freedom

The whole purifying process that is involved in following Jesus is an exodus. It means leaving behind slavery to enter into the promised land of freedom. (cf 1 Asc 15,2) St John of the Cross alludes to this in a letter to the Nuns of Beas: "he who seeks his satisfaction in something no longer keeps himself empty that God might fill him with His ineffable delight. And thus just as he goes to God so does he return, for his hands are encumbered and cannot receive what God is giving. May God deliver us from these evil obstacles which hinder such sweet and delightful freedom." (L Nov 18, 1586, 6)

The passage from slavery to freedom takes place by "night". (2 Asc 14,3) This night is brought to an end in an outburst of liberty that is ample, life-giving, putting the finishing touches on union with God, the climax of human fulfillment. Thus he could write that someone who does not mortify all of the appetites, "will not reach the freedom of the divine union." (1 Asc 11,4) Total self-denial is required without any watering-down or concessions, in order to enter "with greater freedom into the promised land of divine union." (1 Asc 11,7)

The Mystical Doctor is constantly defining the end of the purifying night as the entrance into the fullness of freedom. He writes concerning the effect this produces in the soul, which becomes "like one who has been unshackled and released from a dungeon and who can enjoy the benefit of spaciousness and freedom," that hints at and is "a fore-taste of the abundance for which it hopes." (2 DN 7,4) It is a night which makes the spirit that is simple and pure, "able to communicate freely in fullness of spirit with the divine wisdom." (2 DN 7,4)

Our participation in the death and the resurrection of Christ is lived in increasing dynamism at deeper levels and in fresh experience, because Christ the beloved, "is like an abundant mine so that however deep men go they never reach the end or bottom, but rather in every recess find new veins with new riches everywhere." (SC 37,4)

The teachings of St John of the Cross concerning transformation of the human being in God, complete his concept coming from experience, of

what it means to conform oneself to the likeness of Jesus. There we are introduced into a whole new world of relationship with others and with things. Fidelity in following Christ continues to unfold by means of the purifications that are given in the midst of life, until the experience is had of possessing God "by inheritance, with the right of ownership, as His adopted son." (LF 3, 78) This makes our love of God grow, and the more that it grows, so much more grows our love of neighbor. (cf 3 Asc 23,1) At the same time it permits us to regard created things in a different way, being involved with them in full liberty, and with a detachment that allows solidarity with others. (cf 3 Asc 20,2)

Guided by St John of the Cross, let us examine our own lives. Let us make the effort to discover in them, the slaveries that tie us up; the idols that command us, the obstacles that are a stumbling block to remaining free, as "Christ set us free." (Gal 5, 1) In this way we walk along the path of ever increasing communion with God.

This 4th Centenary year of the death of St John of the Cross has left its traces upon us. Amongst many other things, we have discovered the surprising freshness of his experience and teaching.

In an era of doctrinal confusion and a multiplicity of movements that smack of the extremes of disembodied spiritualism, or a horizontalism devoid of faith, here we have the ring of authenticity of a life spent in following Jesus, faithful to the demands of the Gospel.

The imposing line of thought of St John's christology, makes us face what is essential to the Christian life, and the religious calling. We are forced to take stock that likes, dislikes and feelings, play no part in achieving either union with God and Christ, or that which counts in following him. There is but one way: "the living, sensory and spiritual exterior and interior death of the cross." (2 Asc 7,11) Jesus is the Word to listen to, the Master who teaches us by example, our Companion who never leaves us on our own, the Beloved who attracts us to be always in his presence, our Savior and Brother who transforms us into children of God, uniting us by family bonds.

To follow the doctrine of the Saint and re-live his experience centered on Christ, is the great challenge thrown down to us as his sons and daughters. Moved by the Spirit, let us make our own his "prayer of a soul taken with love," - a perfect expression of the discovery taken from life, that we receive this gift of God absolutely without charge. We can begin with our own experience of Christ present, near to us, our personal liberator:

"... You will not take from me, my God, what

You once gave me in Your only Son, Jesus Christ, in Whom You gave me all I desire...

Mine are the heavens and mine is the earth. Mine are the nations, the just are mine, and mine the sinners. The angels are mine, and the Mother of God, and all things are mine; and God himself is mine and for me, because Christ is mine and all for me." (Prayer of a Soul taken with Love, pgphs 3,5)

Rome, 14 December 1991

Fr. Camilo Maccise, OCD
Superior General

For Personal and Community Reflection

1. How do I try to live up to my promise to follow Jesus in my Carmelite way of life?
2. What difficulties do I encounter trying to deepen my experience of Christ, and in centering my life on his presence, close to me and liberating?
3. What do I consider as the principal point in the Christology of St John of the Cross?

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Abbreviations:

Works of St John of the Cross

- Asc The Ascent of Mount Carmel
- DN The Dark Night
- L Letters
- LF The Living Flame of Love
- R Romances
- S Sayings of Light and Love
- SC the Spiritual Canticle

Documents of Vatican Council II

- DV Dei Verbum (Dogmatic Constitution on Divine Revelation)
- GS Gaudium et Spes (Pastoral Constitution on the Church in the modern World)

Quarterly Financial Report
April 1 - June 30, 1992

Revenue

3711 - Dues.....	\$2,644.00
3712 - Donations.....	261.40
3713 - Sale of books, items.....	487.75
3714 - Clarion.....	1,233.00
3715 - Interest, N.O.W. acct.....	99.60
3717 - OCDS Ring Project	5,069.91
4721 - Donation for postage.....	7.00
4732 - Donations for travel.....	80.06
4773 - <u>Refund, commerc. travel..</u>	<u>85.00</u>
Total Revenue, 4/1-6/30, 1992.	\$9,967.72

Disbursements

4702 - Printing of Clarion.....	\$1,545.00
4712 - Office supplies.....	54.00
4713 - Computer prgr services...	60.00
4718 - Other office expense.....	5.00
4721 - Stamps, ordinary pstge...	875.26
4722 - Bulk mail Clrn pstge.....	338.78
4723 - Clarion foreign pstge....	54.40
4724 - Clarion custom mailing...	122.41
4725 - Clrn chg addr rtn pstge..	13.30
4732 - Gasoline, trvl expenses..	193.71
4733 - Car maintenance.....	24.75
4735 - Commercial transp.....	379.55
4748 - Other travel expnse.....	27.17
4751 - Bks, tapes ofce lbry....	32.20
4762 - Prov. Delegate salary....	1,500.00
4771 - Prchse bks itms fr rsle..	371.21
4774 - <u>April wksp rlted costs...</u>	<u>1,636.00</u>
Ttl dsbrsmnts 4/1-6/30 1992...	\$7,232.74

On hand, April 1, 1992.....	\$10,346.05
Revenue, <u>April-June 1992.....</u>	<u>9,967.72</u>
Available before dsbrsmnts.....	20,313.77
Less dsbrsmnts <u>Apr-Jun 1992.....</u>	<u>7,232.74</u>
On hand, July 1, 1992.....	\$13,081.03

Commentary

This is my first opportunity to use the numbered category system, which was set up for me by Fr. Ernest, OCD, our Province Financial Officer, in making the quarterly financial report . I do like it very much. Although the 3700 numbers are used for revenue and the 4700's for disbursements, you will notice three 4700 numbers appearing in the Revenue listing. Since they represent "donations" for specific expense categories, it made sense to use the appropriate 4700 number in the revenue column (at least to me and Fr. Ernie).

The figure in the 3717 category, indicates the heartening response that was accorded to the OCDS Ring project. Of course, that inflates the "on hand" figure on the bottom line, but in July I paid out of that amount \$4,802.81 for rings already delivered, and on my desk is a bill for \$735.32, which I will pay after September 1. Thus the "true" on-hand figure is more like \$7,500. However, orders are still being received, and I will have a bit more to say about the rings further along in this issue.

I can't think of anything else that merits a comment, but in the event any of the readership would like further information or a clarification on any of the Revenue and Disbursement figures, please, do not hesitate to ask.

OCDS Secretariate - Report, 1992 Annual Meeting

Because I'm afraid of running out of space in this 20 page issue, I will report only the "highlights" of the proceedings at the meeting of the National Secretariate, which Secretariate was created by the Local Statutes for the U.S., Section I.

1. Policy Decision Concerning Leave of Absence

"A member of the Secular Order may request a Leave of Absence for a serious reason, i.e., personal or family situations that prevent the person from regular community attendance. The Council would review each case according to the needs of the individual and suggest a reasonable period of time for the Leave of Absence.

Persons in initial formation (before their First Profession) would be given a maximum of (12) months Leave of Absence. After (12) months, the individual may petition for six more months, after which time they would not be eligible for further extensions. It would be understood that those who returned to the community after the Leave of Absence would make up whatever length of time was missed in formation.

The same time periods apply for those members who have made their first profession.

Definitively Professed members may request a maximum of three years Leave of Absence, after which time they would not be eligible for further extensions. After three years they would be asked to make a decision to rejoin the community, petition for Isolated Status, or leave the Order. Isolated Status would be reserved for extraordinary cases.

The purpose of the Leave of Absence Category is to encourage accountability among the members of the Secular Order; assist the Council in determining accurate membership census; and emphasize the importance of regular attendance. It also helps the community stay in touch with members who would otherwise tend to be forgotten or neglected.

It is understood that members on Leave of Absence would contact a Council member [by phone or letter] prior to the regular monthly meeting to maintain a sense of Community and obedience to the Rule."

(Unanimously accepted)

2. Petition for Re-wording of the Decree of Canonical Establishment

The Secretariate unanimously agreed to petition

the General Definitory that, in subsequent Decrees canonically erecting Communities of OCDS in the United States, all reference to a "locus" (Church or Discalced Carmelite Monastery) be omitted, and that only the name of the Community [in terms of its Patron Saint(s) or Divine Mystery] and the Diocese/Archdiocese in which it exists be mentioned.

3. Petition for an Amendment to the Local Statute for the U.S. regarding extension of the times of Formation

The Secretariate unanimously agreed to petition the General Definitory to amend Local Statutes, Section V, 2(b) to read in its entirety as follows: *The second period of Formation (before the Definitive Promise) may be extended up to three more years, care being taken that the candidate timely renew his/her Temporary Promise for periods of one year.*

4. Discussion of a Possible "Catechism" for Formation Purposes

The idea of a Catechism was proposed so that all Directors of Formation (particularly those in charge of Aspirants) would have a means of being sure that all candidates have the basic minimal knowledge deemed necessary for approval to take



The Secretariate: Left to right: Penny S. Brown, Recording Secretary, Fr. Bruno Cocuzzi, Prov. Del., Eastern Region, Gladys J. Perry, Lay Delegate, Eastern Region, Fr. Michael Buckley, Prov. Del., Western Region, and Dianne Lee Buzan, Lay Delegate, Western Region. Missing, because taking a picture of the group are Jayne Myrick, Lay Delegate, Central Region, and Fr. Palmer Maxwell, Prov. Del., Central Region.

the next step in the formation process. The catechism would be modelled after the Baltimore Catechism (question and answer format). It could be used for study as well as testing purposes, and would guarantee a certain "uniformity" in the formation process throughout the respective Regions.

It was pointed out that Fr. Michael Griffin's book SPIRITUAL GROWTH EXPERIENCES contains a series of questions for discussion following each section. Jayne Myrick stated that she has composed of Quiz of 52 questions covering THE RULE. Penny Brown mentioned that she, too, used to use a "Carmelite Quiz" when she was a Formation Director.

The suggestion was made that, rather than authorize the preparation of the suggested Catechism, the afore-mentioned resources be made available to all the Formation Directors, who could make use of them if and as needed. A further suggestion of Fr. Michael Buckley, OCD, was unanimously accepted, namely, that no action be taken on the proposal, but that a record of the discussion be preserved in the minutes of the meeting.

5. Formation of Isolated OCDS members

A "sharing" by all the members of the Secretariate ensued concerning the manner and procedure used in each Region in regard to the Formation of Isolated members of the OCDS. A "report" thereof would be too lengthy to include here (besides being beyond my ability to record in orderly, logical fashion). However, the minutes of the meeting will preserve the gist of the exchange.

6. Re-publication of the LITTLE BOOK OF CARMELITE SPIRITUALITY

After it was brought out in the discussion that the principal components of the book, i.e., THE RULE and brief BIOS of our Carmelite Saints, are contained in other booklets easily obtainable in this office (Rule booklet only) and from Wenzel Press (Rule and Documents/Ritual, Addition to the Carmelite Supplement), and in view of the fact that the rest of the booklet was comprised of private "devotional" material, it was unanimously decided NOT to authorize an up-date and re-publication. A consensus was reached: Private devotions are "so personal and so varied" that it would be impossible to settle upon any that would have "universal" appeal, and besides, it is best to emphasize what goes to the heart of our prayer life: Sacred Scriptures and the Liturgy of the Hours.

7. Extension of Overall Period of Formation

The question was raised: Since it appears that some aspirants and candidates really are called to the *Scapular Confraternity* rather than to OCDS, is it advisable to extend the formation period from 5 to 10 years?

In the discussion, it was pointed out the RULE provides sufficient guidance and authority lawfully to extend the formation period in particular instances. Thus all agreed that we should make no policy decisions nor recommendations at this time, but to allow the minutes of the meetings to reflect and record the concerns voiced.




The Secretariate: Present in the picture now are Jayne Myrick, lay delegate, Central Region, and Fr. Palmer Maxwell, Provincial Delegate, Central Region.


8. Re-printing of FORMATION READINGS

Carmelite Formation Readings: Formation of the Lay Carmelite first appeared in 1991, having been prepared by the Central Jurisdiction at the behest of a former Secretariate. That first printing has been depleted, and the Central Jurisdiction does not have the "up-front" cash resources to have it re-printed. In view of the fact that a National Secretariate Fund which was accumulated quite a few years ago has remained unused, the proposal was made that a portion of it (\$5,792.31 at the time of the meeting), be ear-marked for that purpose. Accordingly, it was unanimously agreed that Fr. Palmer Maxwell, OCD, be authorized to spend up to \$4,000.00 to revise and publish a new edition without further recourse to the Secretariate.


OCTOBER 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: A new appreciation for Christ's redemption by Latin Americans.</p> <p>Mission Intention: The work of the Missionary Union in its 75th Anniversary year.</p> <p>Dedicated to: Our Lady of the Holy Rosary</p>				<p>1 St. Theresa of the Child Jesus</p> <p>I offer myself as a victim of Holocaust to Your Merciful Love.</p> <p>Story of Soul 277</p> <p>St. Therese</p>	<p>2 Guardian Angels First Friday</p> <p>The soul lives where she loves.</p> <p>Sc 8:3</p> <p>John of the Cross</p>	<p>3 B.V.M. First Saturday</p> <p>I went, afflicted, before an image of our Lady and besought her with many tears to be my mother.</p> <p>Life 1:7</p> <p>St. Teresa of Jesus</p>
<p>4 27th Sunday in Ordinary Time Respect Life Sunday Increase our faith.</p> <p>Luke 17:5</p>	<p>5 He who does not know how to lose himself, but rather does not find himself, but rather loses himself.</p> <p>SC 29:11</p> <p>St. John of the Cross</p>	<p>6 St. Bruno Blessed Marie-Rose Durocher</p> <p>I die because I do not die.</p> <p>Poetry 1</p> <p>St. Teresa of Jesus</p>	<p>7 Our Lady of the Rosary Yom Kippur</p> <p>I am Yours and born - for You, What do you want of me.</p> <p>Poetry 2</p> <p>St. Teresa of Jesus</p>	<p>8</p> <p>My Beloved is for me And I am for my Beloved.</p> <p>Poetry 3</p> <p>St. Teresa of Jesus</p>	<p>9 SS. Denis & companions St. John Leonardi</p> <p>Longing to see You, Death I desire.</p> <p>Poetry 7</p> <p>Teresa of Jesus</p>	<p>10 B.V.M.</p> <p>Soul, you must seek yourself in Me. And in yourself Seek Me.</p> <p>Poetry 8</p> <p>Teresa of Jesus</p>
<p>11 28th Sunday in Ordinary Time National Vocation Awareness Week ...he will remain faithful, for he cannot deny himself.</p> <p>2 Tm. 2:13</p>	<p>12 Columbus Day Canadian Thanksgiving Day B. - Edith Stein - 1891 Entered Carmel - 1935</p> <p>Toward heaven let us journey. Poetry 10</p> <p>St. Teresa of Jesus</p>	<p>13 Our Lady of the Blessed Sacrament</p> <p>Since love Has given us God No reason is there to fear, Let us both die.</p> <p>Poetry 13</p> <p>St. Teresa of Jesus</p>	<p>14 St. Callistus I</p> <p>O Cross, my life's delightful rest, My welcome be.</p> <p>Poetry 18</p> <p>St. Teresa of Jesus</p>	<p>15 St. Teresa of Jesus</p> <p>Your works are holy, they are just, they are priceless and done with great wisdom.</p> <p>Soliloquies 1:2</p> <p>St. Teresa of Jesus</p>	<p>16 St. Hedwig St. Margaret Mary Alacoque</p> <p>I experience such a fire of Divine Love in my heart that I feel drawn to unite myself with Him!</p> <p>St. Teresa Mgt. Redi</p>	<p>17 St. Ignatius of Antioch</p> <p>God dwells in the inmost depths of the soul and therefore there is nothing within that is hidden from Him. Edith Stein</p>
<p>18 29th Sunday in Ordinary Time World Mission Sunday</p> <p>But when the Son of Man comes, will He find any faith on the earth. Luke 18:8</p>	<p>19 SS. Isaac Jogues, John de Brébeuf & companions</p> <p>St. Paul of the Cross</p> <p>The more a soul loves the more completely it loves!</p> <p>Sc 27:8</p> <p>St. John of the Cross</p>	<p>20</p> <p>When I know I have failed, I acknowledge it and say 'that is what I usually do when left to myself; If I have not failed, I give thanks to God, and acknowledge it is His doing.</p> <p>Second Conversation Br. Lawrence of the Resurrection</p>	<p>21</p>	<p>22</p> <p>Oh my God! What harm is done in the world by considering our actions of only little importance and by thinking something can be done against You in secret!</p> <p>Life 2:7</p> <p>St. Teresa of Jesus</p>	<p>23 St. John of Capistrano</p>	<p>24 St. Anthony Claret B.V.M.</p> <p>I'm really abandoned; I shall wait as long as He wills.</p> <p>Last Conversations 126</p> <p>St. Therese</p>
<p>25 30th Sunday in Ordinary Time World Youth Day Turn clocks back 1 hour</p> <p>O God, be merciful to me, a sinner.</p> <p>Luke 18:13</p>	<p>26</p> <p>The Lord is patient and has great mercy, In His economy He knows how to profit even by our faults, if we deposit them on His altar.</p> <p>Letters 56</p> <p>Teresa Benedicta of the Cross</p>	<p>27</p>	<p>28 SS. Simon & Jude</p> <p>Well and good if all things change, Lord God, provided we are rooted in You.</p> <p>Sayings 31</p> <p>John of the Cross</p>	<p>29 However great the suffering may be, endure it with Love: it is paradise to suffer and be with Him.</p> <p>7th Letter</p> <p>Br. Lawrence</p>	<p>30 It is not human activity that can save us, but the sufferings of Christ,</p> <p>Life & Letters - 1</p> <p>Teresa Benedicta of the Cross</p>	<p>31 B.V.M. All Hallow's Eve</p> <p>A just measure is better than a blind zeal, and obedience is better than sacrifice. Letter 48</p> <p>Edith Stein</p>

NOVEMBER 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1 All Saints <i>Holy Day of Obligation</i> I abandon myself to the will of God. He knows what is fitting better than I. Sayings 106 Teresa of the Andes</p>	<p>2 All Souls I would not want to have picked up a pin to avoid purgatory. Everything I did was done to please God, to save souls for Him. Last Conversations 118 St. Therese of the Child Jesus</p>	<p>3 (31st Week in Ordinary Time) St. Martin de Porres Election Day My anxious desire for truth was a continual prayer. Life and Letters 47 Benedicta of the Cross</p>	<p>4 St. Charles Borromeo Confession is a baptism of boundless mercy, an instrument of Divine Love to which we can so often resort, thanks to the boundless love of God. St. Raphael Kalinowski & St. Joseph</p>	<p>5 <i>Bl. Frances d'Amboise</i> Let us do all for love, and nothing will appear difficult when we reflect that love desires nothing but love. Maxims St. Teresa Margaret Redi</p>	<p>6 First Friday I know only that God protects me, I am in a state of tranquillity so sublime that I fear nothing. Letter 6 Br. Lawrence</p>	<p>7 B.V.M. First Saturday Our Lord died on the Cross in agony, and yet this is the most beautiful death of Love. Last Conversations 73 Little Therese</p>
<p>8 32nd Sunday in Ordinary Time The Lord keeps faith; he it is who will strengthen you and guard you against the evil one. 2Thes. 3:3</p>	<p>9 Dedication of St. John Lateran <i>Bl. Elizabeth of the Trinity - Died 1906</i> In God my soul is silent; my deliverance comes from Him. Last Retreat 42</p>	<p>10 St. Leo the Great My anxious desire for truth was a continual prayer. Life and Letters 47 Benedicta of the Cross</p>	<p>11 St. Martin of Tours Veterans Day Let us do all for love, and nothing will appear difficult when we reflect that love desires nothing but love. Maxims St. Teresa Margaret Redi</p>	<p>12 St. Josaphat Lord, get everyone to burn like the candles of the sanctuary. Little Arab</p>	<p>13 St. Frances Xavier Cabrini <i>1983-Bl. Mary of Jesus (Little Arab) Beatified</i> Lord, get everyone to burn like the candles of the sanctuary. Little Arab</p>	<p>14 B.V.M. <i>All Carmelite Saints' Day</i> When I go up in heaven, how many graces I will beg for you! Last Conversations 48 Little Therese</p>
<p>15 33rd Sunday in Ordinary Time Catholic National Bible Week The Lord comes to rule the earth with justice. Resp. Ps.</p>	<p>16 St. Margaret of Scotland St. Gertrude <i>Carmelite All Souls</i> I ask God nothing more than He fulfill His divine will in me. Teresa of the Andes</p>	<p>17 St. Elizabeth of Hungary The living spring which I long for, I see in this bread of life... Song of the Soul John of the Cross</p>	<p>18 Dedication of the Churches of SS. Peter & Paul St. Rose Philippine Duchesne The living spring which I long for, I see in this bread of life... Song of the Soul John of the Cross</p>	<p>19 St. Raphael of St. Joseph Instead of an offering of money, I will give my own self in service of the Church. St. Raphael Kalinowski</p>	<p>20 He does not ask much of us, sometimes to ask for His grace, sometimes to offer Him suffering Br. Lawrence</p>	<p>21 Presentation of Mary How true it is that once we have caught a glimpse of the Divine Beauty and heard His Voice, all other loveliness pales before It. Mother Aloysius</p>
<p>22 Christ the King I assure you; this day you will be with me in paradise. Luke 23:43</p>	<p>23 (34th Week in Ordinary Time) St. Clement I St. Columban ...strive to be incessant in prayer. Counsel to a Religious John of the Cross</p>	<p>24 St. Andrew Dung-Lac & companions How unhappy I shall be in heaven if I can not do little favors on earth for those whom I love. Last Conversations 68 Little Therese</p>	<p>25 <i>Bl. Elizabeth of the Trinity Beatified 1984</i> My Master wants to dwell in me with the Father and His Spirit of live.... Last Retreat 43 Elizabeth of the Trinity</p>	<p>26 Thanksgiving Day He does not ask much of us, sometimes to thank Him for the graces, past and present. Br. Lawrence</p>	<p>27 All that I see brings me to God. The sea with its immensity makes me think of God in His infinite grandeur. Then I feel a thirst for the infinite. Cartas 20 Teresa of the Andes</p>	<p>28 B.V.M.</p>
<p>29 1st Sunday of Advent Come let us climb the Lord's mountain, ...that he may instruct us in His ways... Isaiah 2:3</p>	<p>30 St. Andrew There is no worse thief than the one inside the house. Letter John of the Cross</p>	<p>General Intention: Prisoners, their families and for prison personnel. Mission Intention: Co-operation of Christians in Southeast Asia and Oceania spreading the Gospel. Dedicated to: Faithful Departed.</p>				

DECEMBER 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: Children of broken homes.</p> <p>Mission Intention: Respect for children's rights to a religious education.</p> <p>Dedicated to: Holy Infancy and the Incarnation</p>		<p>1 True friendship consists in mutually perfecting one another and in drawing closer to God.</p> <p>Letters 82 Teresa of the Andes</p>	<p>2</p> <p>I propose, O my God, to have no other aim than love in all my actions, interior as well as exterior, remembering that I ought to render love for love.</p> <p>Resolutions 1978 St. Teresa Margaret Redi</p>	<p>3 St. Francis Xavier</p>	<p>4 St. John Damascene First Friday</p> <p>What is our humiliation at the moment is our glory later on, even in this life.</p> <p>Last Conversations 117 Therese</p>	<p>5 First Saturday <i>Bl. Bartholomew Fantini</i></p> <p>In the prepared soul, the act of love enters immediately.</p> <p>Flame 1:32 John of the Cross</p>
<p>6 2nd Sunday of Advent</p> <p>Accept one another, then, as Christ accepted you, for the glory of God.</p> <p>Romans 15:7</p>	<p>7 St. Ambrose</p> <p>When God is loved, He very readily answers the requests of His lover.</p> <p>SC 1:13 John of the Cross</p>	<p>8 Immaculate Conception <i>Holy Day of Obligation</i></p> <p>The soul lives through love in the object of her love.</p> <p>SC 8:3 John of the Cross</p>	<p>9</p> <p>It is impossible to love without first understanding what is loved.</p> <p>SC 26:8 John of the Cross</p>	<p>10</p> <p>Love produces such likeness in the transformation of lovers that one can say each is the other and both are one.</p> <p>SC12:7 John of the Cross</p>	<p>11 St. Damasus I</p> <p>The purest suffering produces the purest understanding.</p> <p>Max. 48 John of the Cross</p>	<p>12 Our Lady of Guadalupe</p> <p>...a lover cannot be satisfied if he fails to feel that he loves as much as he is loved. SC 38:3 John of the Cross</p>
<p>13 3rd Sunday of Advent</p> <p>Steady your hearts because the coming of the Lord is at hand.</p> <p>James 5:8</p>	<p>14 St. John of the Cross <i>Doctor of the Church; Co-founder of Discalced Carmelites</i></p> <p>Nothing is obtained from God except by love.</p> <p>SC 1:13 John of the Cross</p>	<p>15 O love that loves me more than I can love myself or understand! Why, Lord, do I want to desire more than what You give me?</p> <p>Soliloquies 17:1 Teresa of Jesus</p>	<p>16 <i>Bl. Mary of the Angels</i></p> <p>Believe that He loves you, that He wants to help you in the struggles you have to undergo.</p> <p>The Greatness 11 Elizabeth of the Trinity</p>	<p>17 I must always have some work to prepare, for, in this way, I'm not preoccupied and don't waste my time.</p> <p>Therese of Child Jesus</p>	<p>18</p> <p>How happy I am that God created me to call him my God.</p> <p>Mirian, the Little Arab</p>	<p>19</p> <p>To be a servant of love is a dignity so great that it delights me in a wonderful way to think of it.</p> <p>Life 11:1 Teresa of Jesus</p>
<p>20 4th Sunday of Advent Hanukkah</p> <p>Through Him we have been favored with apostleship....</p> <p>Romans 1:5</p>	<p>21 St. Peter Canisius</p> <p>In us, He (Jesus) lives, prays and suffers for the sinful world...</p> <p>Sayings 1:5 Teresa of the Andes</p>	<p>22</p> <p>It is to God that all value must be attributed; there's nothing of value in my little nothingness.</p> <p>Last Conversations 141 Little Therese</p>	<p>23 St. John of Kanty</p> <p>He never tires of giving, nor can He exhaust His mercies.</p> <p>Life 19:15 Teresa of Jesus</p>	<p>24 Christmas Eve</p> <p>Happy is the soul, since she possesses God for her prisoner, and He is surrendered to all her desire.</p> <p>SC 32:1 John of the Cross</p>	<p>25 Christmas <i>Holy Day of Obligation</i></p> <p>God makes use of nothing other than love.</p> <p>SC 28:1 John of the Cross</p>	<p>26 St. Stephen</p> <p>And remembering we are only pilgrims, come in adoration to our Father and King.</p> <p>Little Arab</p>
<p>27 Holy Family</p> <p>Dedicate yourselves, to thankfulness, Let the word of Christ, rich as it is, dwell in you.</p> <p>Col. 3:15-16</p>	<p>28 Holy Innocents</p> <p>Love eases pain and when one loves God, one suffers for Him with joy and with courage.</p> <p>Letter 14 Br. Lawrence</p>	<p>29 St. Thomas Becket</p> <p>He does not ask much of us, merely a thought of Him from time to time, a little act of adoration.</p> <p>Br. Lawrence</p>	<p>30 Love is the strength that helps us accomplish even those things for which we feel the greatest repugnance.</p> <p>Letters 45 Teresa of the Andes</p>	<p>31 St. Sylvester I New Year's Eve</p> <p>Let us do all for love, and nothing will appear difficult when we reflect that love desires nothing but love.</p> <p>St. Teresa Mgt. Redi</p>		

9. Optimal Size of OCDS Communities

A report was made of difficulties experienced by the Spiritual Assistant and the Council in a community of about 80 members. Formation becomes a problem, intimacy is lost, insufficient person knowledge of candidates affects election of qualified officers. At what point should the community "divide" into two or more communities? What role should "geography" play in creating a "daughter" community? Could not the "daughter community" meet at the same place but on a different day?

After discussion it was decided that the following "notation" appear in the minutes:

"The Secretariate discerned that to retain the contemplative nature of the Order, the Community should strive for a number not to exceed 30. As membership grows, the Council of each given Community should look to forming a daughter community.

Furthermore, the Secretariate encourages implementing the built-in possibility of extending the formation period to afford well-developed members. THE RULE alludes to this in Article 10, and the Local Statutes in Section V (on Formation)."

The members agreed further that the above is neither a resolution nor a policy decision. It is an observation that reflects the Secretariate's awareness of how increased membership beyond a manageable number has an adverse effect upon formation and the "family" spirit of the Community.

10. Guidelines for Group Leadership before Canonical Establishment

The following motion was made, seconded, and after discussion unanimously accepted:

"After a group has begun to meet and a Spiritual Assistant and a Director of Formation have been appointed, the Provincial Delegate may assign responsibilities [as opposed to "offices"] in the group such as: *group leader, secretary* and *treasurer* with the understanding that these duties are provisional and for a duration specified by the Provincial Delegate. Following Canonical establishment, a Council, as specified by THE RULE OF LIFE is elected."

One of the major concerns voiced was based upon the "observation" by members present that in some instances, the person appointed "President" or "acting President" of group just getting started begins to "run" the group as if he/she had the authority of a "canonically elected" President.

The intent of the motion is to clear up nomenclature. *Group* will henceforth mean "not canonically erected", whereas *Community* will mean "canonically erected".

11. Representation of Isolated OCDS at the National Secretariate meeting

The question of representation of our Isolated members was properly raised, and was welcomed by the members of the Secretariate. After a brief discussion, the following proposal was formulated:

"It is moved that we invite the Isolate Secretary of the Region hosting the OCDS Congress to attend the National Secretariate Board meeting. This member will be appointed by the Provincial Delegate and like the Recording Secretary, shall not have a vote." The motion was unanimously approved.

It was further observed that the Provincial Delegate will inform the Isolate Secretary in sufficient time so that said person can [solicit and] bring the concerns and needs of the Isolated members to the attention of the Board.

12. The Third National OCDS Congress (the Eighth Western Regional OCDS Congress)

It was pointed out that the First National OCDS Congress (the New RULE, Local Statutes, Section I, 4, requires that a National Congress be held every ten years) was held in 1973. Because of an oversight, the Second was held in 1985. By decision of a former Secretariate the year 1993 was selected as the date of the Third National Congress. This fact had not been communicated to the committee appointed to plan the Eighth Western Regional Congress, and which has already devoted a great deal of time and energy to its preparation. It will be held next July 1-4 at the University of San Francisco. The theme of the Congress will be CARMEL AND THE EUCHARIST.

Secretariate members of the Central and Eastern Regions acknowledged that it would be most prudent and efficient if the Committee now in place continue be in charge of the planning, and asked that the Committee be informed to feel free to solicit whatever help it deemed necessary from the other Regions. A suggestion was made that Friars from the other Regions be included on the panel of "speakers". The theme of the Congress will be CARMEL AND THE EUCHARIST.

There was some question as to whether there would be sufficient room to house members from

the Eastern and Central Regions, since it was assumed that, it being a National Congress, a goodly number of OCDS from both those regions would feel "obliged" to attend. This writer has learned subsequently that all of University of San Francisco's facilities will be made available for the Congress, so there will be no need for the Committee to seek other accommodations elsewhere.

The meeting of the Secretariate closed with a prayer offered by Fr. Michael Buckley, OCD, the Presider, invoking the blessing of our Heavenly Father upon the work done by the Secretariate, upon those participating and upon our needs. Adjournment came at 11:40 A.M. June 4, 1992.

From the Communities...

The following appeared in the March 1992 issue of the CARMELITE, the bi-monthly Newsletter of the Community of Our Lady of the Blessed Sacrament, St. Paul, MN. I was so pleased with it that I am taking advantage of this first opportunity to reproduce it for the benefit of all the membership:

THE RULE OF CARMEL

In January I received the following letter from an anonymous novice, who suggested that I answer it in the newsletter:

I don't understand what it means to promise to follow the Rule of Carmel.

As a Catholic, I recognize that attendance at Sunday Mass is mandatory. Barring illness, travel or weather, we must attend Mass. There is a tremendous difference in attitude between the Catholic who "religiously" attends Mass and the Catholic who "almost always" attends Mass.

What attitude should we have about following the Rule? We are to "as far as possible, join in the celebration of daily Mass," we are to "practice prayer itself for at least half an hour each day," and "each day we are to recite Morning and Evening Prayer from the Breviary." Does this mean we are to pray daily even if we are ill? Are we to read the Breviary if we have a migraine headache? Is our commitment to attending daily Mass to be the same as the commitment to attending Sunday Mass?

A Promise seems very serious. If I "almost always" follow the Rule, should I make the Promise? What is the consequence if I make the Promise but do not always follow the Rule? Have I fallen into mortal or venial sin? If I am even asking these

questions, does it mean that I should not make the Promise?

Let me answer the last question first, because it is the easiest. The fact that you are asking these questions is a very good sign. It means that you are taking the novitiate seriously; if you make the Promise, you do not want to commit to something which you cannot fulfill. A large part of discerning your vocation to Carmel revolves around the question of whether God has given you the grace to live the Rule. Your letter is simply asking for a clear idea of what it means to live the Rule. Then you can test your vocation by seeing if you can indeed live up to its requirements.

Let's begin with an explanation of a promise. When I make a promise I bind myself to another person by stating that I will in the future perform (or not perform) some action. For my promise to be valid, I must be free to make it and must understand what I am promising. Also, someone must receive my promise for it to be binding. To break a promise deliberately is ordinarily a venial sin. However, there are circumstances in which a promise does not hold. If I speak with the person to whom I made the promise, we can come to an agreement that the promise does not hold. Or, if the person to whom I made the promise is not available, I can make a reasonable decision based on what I think the other person would agree to. Or, if some important circumstances have changed which I did not foresee when I made the promise, it might be that the promise no longer holds.

How does this relate to our Promise in Carmel? When we make the Promise, we are stating to our Carmelite community that we will live the Rule faithfully. We are also stating to the Discalced Carmelite Friars, in the person of its representative Father N. who is our Spiritual Director, that we will keep the Promise. The Church has given jurisdiction of our Secular Order to the Carmelite Friars, so in making the promise to Father we are linking our promise to the universal Church. For this Promise to be a valid one, we must be freely making it and must understand what we are promising. Also, the Order must receive your Promise. That is why we spend so much time studying the Rule in our classes and speak with leaders in the Order before making the Promise.

To deliberately break our Promise ordinarily would be a venial sin. However, there are circumstances in which our Promise does not hold. If you feel that you have special circumstances, you need the Spiritual Director's approval (or someone's

approval whom he has delegated) before you can be released from some aspect of the Promise. If it isn't practical to get approval, you can decide on the basis of what you think he would say if asked.

Some circumstances are so obvious that no permission is needed. Just as one is excused from the Sunday Mass obligation because of sickness or travel, there are situations in which one is excused from the Rule. If a person is in a coma, he or she is unable to practice the Rule in its specifics! However, we must be careful not to give ourselves too many permissions. Some headaches are really not bad enough to prevent us doing mental prayer or saying the Office, even though we might be somewhat distracted. If we are traveling, can't we do our mental prayer on the plane or in the car, even if we might be interrupted from time to time? A good way to test our motivation is to ask whether we are secretly glad that we don't have to pray or attend Mass or say the Office (because we don't really want to or because we are afraid of what other people will think of us if they see us); if we are, then most probably we are excusing ourselves too much.

If you have a doubt about whether you are excused from the Rule, it would be good for you to talk to Father N. or me. Sometimes a temporary relaxation of the Rule can help a person live out the Rule in the long run. This is similar to a sick person not eating certain nutritious foods for a while, in order to come back to health (and eating again).

Finally, to finish answering your question, a Carmelite is called to live the Rule all of the time, not just most of the time. To make the Promise, a person should have some concrete evidence that he or she can keep the Rule—at least a few solid months of living it faithfully. But as you can see, this following of the Rule does not mean that each of its provisions must be followed 100 percent of the time. It could be that following some provisions would be harmful for a certain period and thus contrary to the spirit of the Rule.

I realize that there are some people in our chapter who have already made the Promise who did not understand it properly. If you are one of these, please call Father N. Perhaps something can be worked out where you will gradually learn to live out the full Rule. If you cannot live out the Rule, maybe this is a sign that God has not given you a Carmelite vocation; you can still live out the spirit of Carmel without being a member of the Secular Order. God just might have special graces for you in a setting other than Carmel.

If God has called you to Carmel, then you can

be assured that following the Rule "religiously" is the path God has marked out for your perfection. Even though it might seem a rugged path, for a Carmelite it is the shortest and best way for you to become your true self. There is an analogy which can be made between following the rules of the Church and following the obligations of the Carmelite Rule. Those who are members of the Roman Catholic Church can be sure that attending Mass each Sunday, for instance, is necessary for their salvation, given reasonable exceptions. Carmelites can be sure that the obligations of the Rule are necessary not for their salvation but for their perfection, again given reasonable exceptions. But we would do well not to focus so much on the "have to's" as on the great gift we have in them; the law of the Lord is sweet to those who "taste and see" in a contemplative spirit.

My advice to all who are learning the Rule: while putting into your life the daily practices, keep your eyes fixed on God, not on the regulations themselves. Otherwise there are twin opposing dangers. On the one hand, those of you who have been given the grace to follow the Rule easily might begin to think that you are "earning" your perfection; you might also begin to look down on others not on the same "fast track" and end up being told by Jesus to take the lowest place at His table. On the other hand, those of you who are overwhelmed by the steepness of the path to a Carmelite's perfection might constantly be looking to find loopholes, like a child trying to see how far his parents can be pushed; remember that if you are faithful to your mental prayer, God will show you in His time how to put into practice the rest of the Rule. Let us all remember that God wishes the perfection of each of us, and the only thing that will prevent Him accomplishing it is our refusal to rely on His strength alone.

-Libby Atkinson
Director of Formation

Addenda, Corrigenda, Emenda..

As always happens, there were errors and omissions in the list of names and data regarding Deaths, Investitures, Promises and Vows, which I will now correct. I do hope all of them have been called to my attention. If not, don't hesitate to inform me in time to include them in the next issue.

DEATHS

Toledo, OH, Community of Our Lady of the Most Holy Rosary
Alberta Dent, 9/10/91

WASHINGTON PROVINCE
DISCALCED CARMELITE FRIARS



VOCATIONAL DIRECTORS
Father Fred Alexander, O.C.D.
Father Michael Ciullo, O.C.D.

+

August 25, 1992

Dear Secular Carmelite Presidents and Friends...

Greetings and peace to you and members of your Chapters! Please allow me to introduce myself. I am Fr. Mike Ciullo, one of the Vocation Directors of our Province. I am writing to you as a member of our Order and one who, like yourself, is concerned with vocations.

Recently I was at our monastery in Brighton. Br. Robert Sentman, a former Vocation Director, and I were exchanging ideas of vocation awareness. He suggested, and I totally agreed, about the idea of contacting our OCDS brothers and sisters. So with his basic thoughts, I would like to propose some ideas for your consideration. I am also very grateful to Fr. Bruno for this opportunity.

1. Knowing that each Chapter meets at different times, would it be possible to have 1 Mass offered specifically for vocations to our 1st and 2nd Orders? As a policy, our province sets aside the Liturgy of the 1st Saturday of every month for this intention. So in effect, you would be joining us in this vitally important ministry for our Order and Church.
2. Prayer cards are available for distribution to members who attend Chapter meetings and also isolated members. These can be used especially at opening/closing of meetings or at the celebration of the Liturgy.
3. Finally, as the extension of our Order and Church, please ask your Pastors/College Chaplains/Retreat House Directors if you may place these prayer cards and/or other vocation materials in a book rack or other reading material section.

Above and beyond all this is the definite need for prayer. I know all of us are very much aware of the vocation crisis in our Church. Here is an opportunity to enter and be a part of this important ministry. In your private prayer, may I also invite you to offer a rosary, a day of fasting - for vocations. In the very recent past, when Br. Robert was Vocation Director, he had worked with some OCDS Chapters, with success, on the concept of a "Vocation Crucifix." A crucifix would be given to a different member each month. The crucifix would be displayed prominently and prayers were offered, both individually and as family for vocations. At the Liturgy, the following month, The crucifix would be passed to another family. This could be done with a relative amount of simplicity. If any chapter would be interested, I have prayers for this celebration. Any and all efforts, as you know go beyond our imagining.

So please join Fr. Fred and myself as we continue our ministry. If you Chapter is closer to the Mid-West (from Ohio west), please contact Fr. Fred at his Holy Hill office. If you have any questions, concerns, suggestions, please don't hesitate to contact either myself or Fr. Fred. And both of us thank you very much...

Fr. Fred Alexander OCD
1525 Carmel Rd. - Holy Hill
Hubertus, WI 53033

God's peace & Blessing on you and your members...

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INVESTITURES

Brighton, MA, Community of the Espousals of Mary and Joseph

Barbara Sciarappa, 3/18/89; Ruth Andrews,
Deirdre Donoghue, N. John Thiboutot, 7/20/91

Isolated Group, Community of St Teresa and St John+

Francis Joseph Wenzel, 8/15/91

Munster, IN, Community of Mary, Queen of Peace
Andrea Lewis, 6/30/91

St Paul, MN, Community of Our Lady of Divine Providence

Eleanor (Boots) Drey, 6/10/89; Yong Chen
Denn, Joan Eliason, Katie Exborough, 6/8/91

Toledo, OH, Community of Our Lady of the Most Holy Rosary

John Howell, 12/9/91

Huntington, LI, NY Community Un-named

Joan Hallet, 1/6/91; Gladys Castro,
Lucille Leippert, Mary Polcha,
Ann Schoedler, 11/10/91.

(These names were erroneously listed under the New York, NY, community in the Apr-Jun issue.)

FIRST PROMISE

Brighton, MA, Community of the Espousals of Mary and Joseph

Anita Crovo, Barbara Sciarappa, 7/20/91;
Richard Palie, 10/20/91

St Paul, MN, Community of Our Lady of Divine Providence

Eleanor (Boots) Drey, 6/8/91

Toledo, OH, Community of Our Lady of the Most Holy Rosary

Mary Langenderfer, 10/14/91

FINAL PROMISE

Brighton, MA, Community of the Espousals of Mary and Joseph

Therese McHugh, 1/19/91; Robert
Walsh, 7/20; Genevieve Tighe, 10/21/91

VOWS

Brighton, MA, Community of the Espousals of Mary and Jesus

Francoise Morimoto, 12/14/91

Buffalo, NY Community of Our Lady of Mt Carmel and St Teresa of Jesus

Rita Walkowski, 2/20/91

Danvers, MA Community of Blessed Teresa Benedicta of the Cross

Barbara M. Maloney, 12/14/91

Items of Interest, Miscellaneous...

1. Plans are already underway for the 1994 Eastern Regional Congress in Louisville, KY. The theme of the Congress is LISTENING AND LOVING, A Carmelite Response to the Holy Spirit.

It will be held at the Galt House East on the banks of the Ohio River in downtown Louisville. Accommodations will be in "Suites" (more than one room) that will accommodate up to four persons at \$94 per suite. 150 such suites have been reserved for the Congress. This same forecasted special rate will be extended to a few days before and after the dates of the Congress, June 23-26, for those who wish to arrive early or stay later.

2. Several communities throughout the Region have asked me to supply them with the names of Friars of our Province who would be willing to serve as Retreat Master for their respective annual week-end Retreats. Since the availability of individual Friars depends upon their responsibilities in and to their own Communities, I list here the names, addresses and phone numbers of the Priors of our Monasteries. They know better than I which of the Friars in their respective Houses are free to respond to a request for that kind of ministry.

V. Rev. Fr. Matthias Montgomery, OCD, Prior
Discalced Carmelite Friars
166 Foster Street
Brighton, MA 02135-3902
(617) 787-5056

V. Rev. Fr. Michael Dodd, OCD, Prior
Discalced Carmelite Friars
1525 Carmel Road - Holy Hill
Hubertus, WI 53033
(414) 628-1838

V. Rev. Fr. Patrick Farrell, OCD, Prior
St. Florian's Friary
1233 So. 45th Street
Milwaukee, WI 53214
(414) 383-3565

V. Rev. Fr. Paul Fohlin, OCD, Prior
Discalced Carmelite Friars
74 Old Street Road
Peterborough, NH 03458-1699
(603) 924-6060

V. Rev. Fr. Regis Jordan, OCD, Prior
Discalced Carmelite Friars
2131 Lincoln Road NE
Washington, DC 20002-1199
(202) 832-6622

3. The following was received from Muriel Sawaya, OCDS, whom I met at the San Diego Congress, and who is a subscriber to the Clarion. It is her opinion (in which I concur) that many of our members would want to have something like it, adapted to their own personal data. I reproduce it exactly as I received it: typewritten on a stiff card:

+

I Am A Secular Carmelite

(Please sign and place with your effects).

This is to let those handling my estate know that I am a member of the St. Joseph Community of the SECULAR ORDER OF DISCALCED CARMELITES. Meetings are held each month (3rd Sunday) at the CARMEL OF THE TRINITY MONASTERY, 5158 Hawley Blvd., San Diego, Cal. 92116. *In the event of my death* please notify the Carmelite Sisters, at the above address, by phoning 619-280-5424 (recording). *Be sure* to ask the Sisters to notify the current OCDS President. This is very important to me as I am eligible for many suffrages .. Rosaries, Masses and Holy Communions by the members, and 30 Masses for the Deceased offered by the Carmelite Fathers in Redlands, Calif. My name will also be included (each year) in the Mass offered at the community meetings in the month of my passing.

God bless you for this Charity!
/s/ Muriel Sawaya

4. A special note of THANKS to Agnes B. Mahon, OCDS, of Crowley, TX, and to Elizabeth Senecal, OCDS, of the Roxbury, MA, Community for contributing some of the books asked for by Ms. Florence Arapan of the Philippines. A third donor, Rose Marie LoGiudice, OCDS, of the New York City Community sent some of the requested books to Dorothy Schik, OCDS, who is handling the OCDS Ring Project, which were then sent on to me. Thanks to the combined contributions of the three of them, I was able to send a Welcome to Carmel, a Commentary on the Rule of Life, a One Volume

edition of Christian Prayer, a Little Catechism of the Spiritual Life [aka Little Catechism of Mental Prayer], the Collected Works of St. John of the Cross, Volumes II & III of the Collected Works of St. Theresa of Jesus, and Story of a Soul. God reward you for your generosity!!!

5. The following "fervorino" was included by Fr. Michael Buckley, OCD, Provincial Delegate for the OCDS of the Western Region, in his first NEWS-LETTER of 1992 to the communities in his care:

THE NATURE OF THE SECULAR ORDER *As I keep in contact with the various OCDS Communities and Groups - and especially when I visit them - one thing strikes me above all. When a Community is strong and healthy, I find that it is always conscious of its Carmelite charism and identity. Its life is always closely aligned with its purpose and its special place in the Church. This is best expressed for us in our Rule of Life Articles 1 and 2. PLEASE READ THEM REFLECTIVELY. These, and the whole section on The Nature of the Secular Order encapsulate for us the very reason for our organization, our place in the Church. If our life does not reflect these realities, we are not fulfilling our vocation. When there are problems in a group it is invariably because we depart from - or - ignore - these realities, and slip into a different mode of life. A group must surely feel uncomfortable and puzzled, if it sees an ideal described in its very Rule, and yet senses that it is going in a different way in its meetings and apostolate. And the first thing incumbent on such a group is to "get back to basics" so to speak, and make the Rule once again a subject of reflection and prayer. In other words: get back to the original inspiration and source - one of the pillars on which the Second Vatican Council based the renewal of religious life in the Church.*

Let us not feel put out at the mention of "religious life" here. I am keenly aware of the secular nature of the OCDS: that last letter S stands for "secular" and I wish it to be always kept in mind. But the very nature and essence of the OCDS is to share intimately in the life and charism of the Carmelite religious order. Read the Foreward to our Rule of Life. Without the link with the religious order there can be no Secular Order. It is this link which defines the nature and the spirituality of the Secular Groups. May I recommend to every group a thorough and prayerful study of the Rule of Life?

Thank you, thank you, Fr. Michael!!!

6. Taking to heart the reminder of Fr. Michael Buckley that "without the link with the religious order there can be no Secular Order", I have decid-

ed to incorporate into this CLARION a letter sent to all of Eastern Region Presidents by Fr. Michael Ciullo, OCD, Vocation Co-Director for our Province, who resides here with us at Peterborough. In it he has some valuable suggestions as to how to pray "as a community of Communities" for an increase of vocations for the Friars (and Nuns). I also reproduce here the Prayer for Vocations that was included in his mailing to the Presidents. (You will find his letter on page 15.)

VOCATION PRAYER

Almighty God,
Lord of the Harvest:
Jesus your Son told us
"the harvest is ready - but
workers are few..."
We turn to you to give us
faith, love and a spirit
of sacrifice in our home.
Inspire more men and women
to follow You as priests
and religious.
May they be ready to listen
and answer when you call.
Help them to grow closer to
You and Your Church.
Strengthen our prayer by the
gift of your Spirit. Amen!
Queen, Beauty of Carmel, pray for us!

7. More on the OCDS Ring Project: An intermediate size ring is now available, that is suitable for both men and women. See prices below. Send orders to Dorothy Schik, OCDS. Specify Man's woman's or intermediate. Include ring size. Make out the check for the ring to OCDS, and add a separate check made out to to Dorothy in the amount of \$3.00 to cover shipping to her and her mailing to you. Send both checks to Dorothy:
1767 Wordsworth Ave, St. Paul, MN, 55116-2735



- #80335 - Man's ring.....\$68.00
- #80425 - Intermediate ring.....\$52.00
- #80336 - Woman's ring \$37.00

The Mount Carmel Project: Excavation, Preservation, Restoration...

In 1291 the Carmelites were forced to leave the Holy Land due to religious persecution. Some centuries later they returned to Palestine to re-establish the Order on Mount Carmel. At present, in the State of Israel, there is a Discalced Carmelite Monastery of Friars located on the summit of Mount Carmel overlooking the Bay of Acre. There are four convents of Discalced Carmelite Nuns in the country: Bethlehem, Nazareth, Jerusalem and Haifa. Likewise there are one or two congregations of the Carmelite Family located there. So the Order is "well and alive" in the land that is seen as "the root" of the Carmelite Order.

Down the coast from Haifa a short way is the Wadi es-Siah, which means the valley of the martyrs. It is believed that this is the area in which the Carmelite hermits of old lived. In this Wadi is the monastery from which they migrated to Europe to make foundations. Today there are the ruins of a monastery that stood there many centuries ago.

A Wadi is a ravine or dried out river bed. THIS Wadi is more like a ravine. From the seashore the canyon cliffs go back, slowly closing in on each other 'til they meet a mile inland. The ground level, which is rough and stony, rises up to a height of 500 feet or so as one proceeds back into the ravine. The "ruins" are back and up from the Sea, set on a stony plateau. Slightly beyond that location is a spring from which flows clean, clear, cool water. This is called the Spring of Elijah. Such a spring is mentioned in the [Primitive] Rule of the Order.

Interest in this area has stayed alive for Centuries within our Order, both with the O.C.D. and the O. Carm. communities. Researchers into Archives have found journals and guidebooks kept by and for early Christian pilgrims on their way to "Jerusalem, the holy city". In these writings were descriptions of this area and places in this area. This Wadi with its spring and nearby monastery is recorded.

Those who are skilled in architecture and also archeology have reviewed the site, especially in the last Century. They have found stones and construction at the Wadi that enabled them to put a rough date on the ruins located there (the 13th Century).

Some books have been written and published on this subject.

Sister Damian, O.C.D., (Dr. Eugenia Nitowski) who was in charge of this archeological dig at the Wadi-es-Siah in May of 1992, has her doctoral degree in Archaeology from Notre Dame University. Her particular expertise is in dating pottery. We found "sherds" of ceramic and glass material in the site of the ruins. She, in conjunction with other experts in the field, has been able to identify and place a general date on these pieces that we found. Though she continues to gather data and amass information, there may come a time when she can place a date, dealing with just how long ago people have "lived" in this Wadi, in this monastery.

There were 14 people involved in the archeological dig of May, 1992. The three archeologists were: Sr. Damian, Corethia Qualls, Ph.D., OCDS, both from Salt Lake City, Utah, and Judith Stones from Aberdeen, Scotland. There were a few members of the Secular Order present: Barbara MacRae and Raymond Nolte from Boston, Lynn Morrison from Birmingham, Alabama, and Joe Mooney from San Francisco. Two O. Carm. priests were present: Frs. Anthony Peters from Holland and Brendan O'Reilly from Dublin. Brother Fausto, O.C.D., a young architect joined us from Genoa. Fr. John Sullivan, O.C.D., came for a short time from Rome. Barbara Garcia, a student archeologist, came from the Southwest while Mr and Mrs Nicholas Prapopoulos came from Zurich, Switzerland. Kasha Amante arrived from Luddington, Michigan, while I, Fr. Timothy, O.C.D., came from Boston.

The manual labor that we were involved in was digging in the dirt, carrying buckets of that dirt to the sifters. The sifters would put all of these buckets through a seive and sift out pieces of ceramic and glass fragments. The sand resulting from this process was placed in sand bags, stones were placed in a wheelbarrow and dumped out. Any fragments or "sherds" that we discovered were placed in properly marked paper bags. Later in the day they would be washed and dried, identified, numbered and catalogued.

For the digging, an area would be marked off (a centameter or two) and here the diggers would take their trowels and strip off layer after layer of dirt - a few inches at a time. Anything of interest was recorded, photos were taken and maps drawn of what was found in that area. We found pieces of metal, sherds of glass and ceramic, ashes....all of which was saved and then recorded.

Our work day was from 7:00 am in the morning to 1 pm in the afternoon. The days were hot, dusty, dry and it was hard work - but rewarding work. We were each day back in the 13th Century and beyond that, while we were still very much in the 20th Century in the modern state of Israel.

If you are interested in future work at the Wadi, I would suggest that you contact Dr. Eugenia Nitowski, Mount Carmel Project, P.O. Box 211083, Salt Lake City, Utah 84121. Reconstruction of some areas is high on the agenda for the next project.

-Fr. Timothy McGough, OCD
Brighton, MA

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